1:Du Bois E-5 (1938-1939) 1944
OFS Alor OFS

women. The only thing they said was, "Come, we shall go to our father." But I thought they were evil spirits and I said, "No, I am going off to dun." I didn't know they were supernatural beings. At that time I didn't know there was a Good Beings' village above Mt. Laling. The women asked me again to go up with them, but I wouldn't. 159[1]

Then I went to Kafoi and in two days I came back. On the way back I didn't see anything.

When I went to Kafoi, the people from Fungwati were busy preparing for their Good Beings [1917 or 1918]. Shortly after I came back, the radjah went there and was killed. Then the war began. I had a big house at the time, but I went to sleep in my small field house. Once I was lying there on my back looking up when a frond of coconut or areu palm fell on my chest. As this fell, it was suddenly light in the house, as though a lamp were lighted. I looked but I did not hear or see anything. This was a tally of their coming [resembling the split coconut leaf used as a tally in connection with invitations to feasts]. [48]

Then after the war was over, an official came and gave out tax slips. There was a dance that night at the government camp. As I stood watching it the officials told me to join in. I told them I had a fever, so they said I should go lie down and sleep. I went to my house and slept. I heard someone call. I looked out the front and back doors but saw no one. Then the one who had called struck a storage basket up in the loft. I looked up into the loft and saw a person, who said to me, "Now the government is changing everything right and left. You must follow the government. If you don't they will beat you. You must not eat crabs, crayfish, or fish." I said, "Come down." He said, "No, I only came to say what I have said." A big wind blew as he went up from the first loft to the second. He parted the thatch as one opens a window and went out. One bundle of thatch fell down where he had left. [Note that Maleiaka reported fever at the time. This was probably malaria, since it is endemic in Atimelang. He also had an enlarged spleen. In general, how many of the sincere hallucinations were attributable to delirium? People took fever so much for granted that they scarcely noticed a high temperature or thought it worth mentioning.] [51] [64] [54]

At that time I was not yet married. Shortly after that I bought Lonfani. One day I was doing *corvée* on the new government camp. I was stamping down the earth floor. The kapitan shouted at me to work. I said, "You call only me to work. There are many other people here also." Then the kapitan took a rattan switch and stood alongside me. [51] [64]

1:Du Bois E-5 (1938-1939) 1944
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smiled and said nothing. After a pause she asked whether she could talk about when she was grown up, and I said she might talk about anything that occurred to her.]

We were living at Kamang. Mother said we were always staying there, so now we had better go live with our kin, Pedaisani and Padaisani. So we went to live with them. Mother's eyes were sick and she couldn't see very well any more. At this time Maleiaka was saying that a Good Being was coming [1919]. He ordered people to build a house. All the women of the Five Villages cut thatch, and the men all went to get wood and bamboo. I helped carry in the thatch that the older women cut. Then one day Maleiaka said this was the day for the Good Being to come. He said we must all go to our houses and kill all the pigs we were raising for death feasts, and everyone must make his death feast. But he said no one was to eat the food for that feast. [Close kin of the dead were not supposed to eat at death feasts.] He said we were to cook the rice but were to take the meat and the rice and throw them away. Many threw their feast food into the ravine and no one ate it. [447]

At that time a pig bit mother's thigh at Padaisani's house. Mother said, "We had better go back to our own home. Things are not good here. We have been here only a short time and a pig has bitten me." So we went back to live at Kamang. Shortly after that mother died. We made the Hevelaberka and Hevelakeng feasts there at Kamang. Mangrra and his first wife came to stay with us. I and Kawaimani stayed there a short while and then decided to go up to stay with our uncle Manimai at Folafeng. That year as the corn was ripening Manimai died. At the time of his death Lakarnau of Rualkameng came with a pig for the death feast. He said it was a free gift [*punghe*]. He wanted to marry me. So when Manimai's Hevelakeng was finished [the ninth day after death], I went to Rualkameng to carry Lakarnau his share of the food. I stayed on there after that until I was pregnant and had a child. When it could just sit up, its father died. His mother and younger brother said I should go to my husband's uncle and stay with him. So I went to Kalmaabui. I slept with him, but he didn't want to help me and give me food. When I worked in the gardens, he did not help me. Neither of us wanted to stay together, so I came back here.

March 13, 1939

[Lomani said she hadn't dreamed and seemed to have difficulty getting started. I asked about the first quarrel she remembered. She said, "Oh," and her face brightened.]